

## Archbishop Flynn Catechetical Institute

### CCC 1262 – 1321: “Cleaned and Oiled. Effects of Baptism and Confirmation”

#### I. Effects of Baptism (CCC 1262)

A. Two main effects: Leave something behind; enter something new (*Ianus*)

#### B. Sin out (CCC 1263)

1. Actual sins (CCC 1849: definition)
2. Original sin (CCC 417: transmitted wound in human nature)
3. Concupiscence remains (CCC 2515: tendency to sin)

#### C. God in

1. Partaker of Divine nature (CCC 1265)
2. Indwelling of the Trinity (CCC 1266)

#### D. Because of these 2, a third effect: **In the Church** (CCC 1267)

1. Become members of the Body of Christ
2. Baptized Christians share a *sacramental bond*

St. Augustine: “[Donatists] who tell us, ‘You are not our brothers,’

are saying that we are pagans. That is why they want to baptize us again, claiming that we do not have what they can give. Hence their error of denying that we are their brothers. Why then did the prophet tell us: ‘Say to them: You are our brothers’ [1Mac. 12:7]? It is because we acknowledge in them that which we do not repeat. By not recognizing our baptism, they deny that we are their brothers; on the other hand, when we do not repeat their baptism

but acknowledge it to be our own, we are saying to them: ‘You are our brothers.’ If they say, ‘Why do you seek us? What do you want of us?’ we should reply: ‘You are our brothers.’ They may say, ‘Leave us alone. We have nothing to do with you.’ But we have everything to do with you, for we are one in our belief in Christ; and so we should be in one body, under one head.” *Ennar. Ps. 32.*

#### E. Indelible Spiritual Mark (CCC 1272 – 1274)

1. *Res tantum*: the “reality itself,” the grace God gives
2. *Sacramentum tantum*: the “sacrament itself,” the outward sign
  - a. Latin *sacra+mentum* = holy thought
  - b. An external manifestation of an unseen reality
  - c. The oath a Roman soldier took upon entering military service. Cf. Scott Hahn, *Swear to God*
  - d. We think “sign” and “symbol” mean “unreal”



- e. "An evil generation seeks a sign" Mt. 12:39
  - f. Weak signs: stand-ins for a discreet reality
  - g. Strong symbols: means by which the reality becomes present
  - h. Sacraments *are* symbols, in the strongest sense.
  - i. St. John Paul II, *Fides et Ratio* 16: In "the sign of the Eucharist [] the indissoluble unity between the signifier and signified makes it possible to grasp the depths of the mystery."
  - j. Aquinas, *Summa Theologica* II.IIa, Q 67.1: *Sacramenta gratia significando causant*, "Sacraments cause grace by signifying"
  - k. Study of how signs work = semiotics (Chauvet)
  - l. When we hear *sacrament*, think first *external*
3. *Res et sacramentum*: reality + sacramental sign
- a. For 3 sacraments, the *res et sacramentum* is a "sacramental seal" or "character", permanent spiritual "tattoo." CCC 1121
    - i. Positive disposition for grace
    - ii. Promise of divine protection
    - iii. Vocation to worship and service
  - b. Baptism, Confirmation, Orders are unrepeatable because humans can't erase the mark God permanently made

## II. Confirmation

- A. Prefigured in the Economy of Salvation (various anointings with oil)
- B. "Christ" = "anointed One;" a Christian = anointed by the Holy Spirit
- C. Apostolic Church knew of a second hand-laying distinct from Baptism (Acts 19:1-7; Heb. 6:2) and an outpouring of the Spirit *after* Baptism
- D. Differences East and West (CCC 1290 – 1292)
  - 1. East: using *myron* consecrated by bishop, the priest who baptizes simultaneously chrismates and gives Eucharist. This keeps the three Sacraments of Initiation more closely together
  - 2. West: using *chrism* (also consecrated only by a bishop), usually after age of reason, a bishop "completes" what begun in baptism. This keeps the bishop's connection to this Sacrament closer.
- E. Mystagogy of the celebration CCC 1297 – 1301
  - 1. Hand-laying: a welcome into full community membership
  - 2. Scented oil: condition the skin, heal wounds, massage athletes' muscles, spread pleasing fragrance
- F. Effects of Confirmation CCC 1302 – 1305
  - 1. An "-er" sacrament: Confirmation reinforces Baptism (CCC 1303)
  - 2. Baptism incorporates us into Christ *ad intra*; Confirmation strengthens us to be His witnesses *ad extra*.
  - 3. Confirmation sponsors more than honorary (CCC 1311)

4. Becoming “an adult member of the Church”?
  - a. “The practice of the Archdiocese is to confirm youth between the 8th and 11th grades. Legitimate exceptions are given in canon 891.” ArchSPM policy, Nov. 10, 2011.
  - b. But spiritual maturity ≠ physical maturity (CCC 1308)
  - c. Further, infants in danger of death confirmed (*not* anointed)
  - d. Historically, theologically, & ecumenically, it is best received *before* Eucharist (cf. Dioceses of Fargo, Denver, Phoenix, Liverpool, Saskatoon)
5. Turner’s Seven Models
  - a. RCIA (*How adults become fully initiated.*)
  - b. Chrismation (*How Eastern Christians are initiated.*)
  - c. Other Christians (*What about Confirmation of Lutherans?*)
  - d. Full Catholic Communion (*Confirmation as membership-ritual*)
  - e. Confirmation of Children (*Archbishop Aquila et al.*)
  - f. Confirmation of Adolescents (*How most dioceses still do it.*)
  - g. Confirmation as Death Nears (*Including infants*)
6. If we don’t confirm in (jr.) high school, what *do* we do then? How to ritualize entry into adulthood? (formerly, marriage; *Quinceñara*)
7. Confirming teens is “A ritual in search of a theology.”

### III. Q & A

#### *For Further Reference*

- Aquila, Archbishop Sam. *Saints Among Us. Pastoral Letter on the Restored Order of the Sacraments of Initiation.* Denver: Archdiocese of Denver, 2015. Explains why he moved Confirmation to precede Eucharist, in 3<sup>rd</sup> grade. Online.
- Chauvet, Louis-Marie. *Symbol and Sacrament.* Collegeville: Pueblo, 1994. Proposes that sacraments’ symbolizing (*semiotics*) offers a way forward to post-moderns.
- Denysenko, Nicholas. *Chrismation: A Primer for Catholics.* Collegeville: Pueblo Books, 2014. My former classmate says we can learn something from Eastern Christians.
- Hahn, Scott. *Swear to God. The Promise and Power of the Sacraments.* New York: Doubleday, 2004. The biblical, historical, theological foundation of sacraments.
- McDonnell, Kilian, OSB, and George Montague. *Christian Initiation and Baptism in the Holy Spirit: Evidence from the First Eight Centuries* (2<sup>nd</sup> rev. ed.) Collegeville: Liturgical Press, 1994. Charismatics are not so far out as you might think.
- Turner, Paul. *Confirmation: The Baby in Solomon’s Court.* Rev. ed. Chicago: Hillenbrand Books, 2006. Seven different models for what confirmation means fight among themselves, rending the sacrament asunder.